

THE
PRINCIPLES
OF

Christian Religion:

WITH
A brieve Method of
the Doctrine thereof.

Now fully Corrected, and
much enlarged by the Author,

James Ussher, Archbishop of
ARMAOH.

With his Preface thereunto.

2 Tim. 1. 13.

*Hold fast the forme of sound words, which
thou hast heard of me, in faith and love
which is in Christ Iesus.*

LONDON,
Printed for *Theodore Crowley*, at his
Shop in *St Dunstons Church-*
yard, in *Fleet-Street*: 1652.

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LAMBETHANA



*The right reverend Father in God
James Usher Arch-bishop of
Armagh and primate of all Ireland*

W. Faithorne sculp: Sold by Theoderic Crowder

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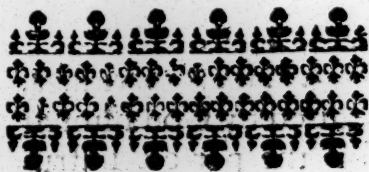


To the Reader.

WHen I was about the age of two or three and twenty years, I drew up these two short Summaries of the Heads of Christian Religion: the one containing the more necessary and plainer Principles thereof, fit to be known of all: the other, the methodicall and more full declaration of some chiefe points thereof, framed to the capacity of such as had made a further progresse in the knowledge of these heavenly truths. I little then imagined, that such rude draughts as these were should ever have been presented unto

the publike view of the world. But seeing, contrary to my mind, they have by many Impressions been divulged, and that in a very faulty manner: I have been perswaded at last, upon some revisal of them, to let them now go abroad in some more tolerable condition than they did before. Hoping, that as at the first I had the favour from God, that none did despise my Youth; so now these first-fruits of mine will not altogether be contemned, being by me again presented unto thee when my Head is gray.

JAMES ARMAGH.



THE
PRINCIPLES
OF
Christian Religion?
Question.

W *hat sure ground
have we to build
our Religion upon?*

Answer. The Word ^{2 Pet. 1. 19.}
of God, contained in ^{2 Tim. 3. 15}
the Scriptures. ^{Eph. 2. 10.}

A 3 *What*

Q. What are those Scriptures?

2 Pet. 1. 21.
2 Tim. 3.
15, 16.

A. Holy writings, indited by God himself for the perfect instruction of his Church.

Q. What gather you of this, that God is the Author of these writings?

Luke 16.
29.
Gal. 1. 8.

A. That therefore they are of most certain credit, and highest authority.

Q. How serve they for the perfect instruction of the Church?

2 Tim. 3.
15, 16, 17.

A. In that they are able to instruct us sufficiently, in all points of faith that we are bound

to

to beleeeve, and all good duties that we are bound to practise.

Q. what gather you of this?

A. That *a* it is our *a* Deut. 31. 11, 12, 13.
duty to acquaint our Iohn 8. 35.
selves with these holy Iohn 5. 39.
writings, and *b* not to b Acts 17. 11.
receive any doctrine 1 Cor. 4. 6.
that hath not warrant from thence.

Q. what is the first point of Religion, you are to learn out of Gods word?

A. The Nature of God.

Q. what is God?

A. God is a *a* Spirit, most *b* perfect, most a Ioh. 4. 24.
b Rev. 1. 8.
Acts 17. 24.

A. 4 *c* wise, 25.

c Pro. 8. 14. c wise, almighty and
 1 Tim. 1. most holy.

17.

Job 9. 4, 12, 13. Jer. 10. 12. Ex. 34. 6, 7. Ps. 145. 17

*Q. What mean you by
 calling God a Spirit?*

A. That God hath
 1 Tim. 1. 17 no body at all; and
 Col. 1. 15. therefore must not be
 Rom. 1. 23. thought to be like un-
 Deut. 4. 12, 15, 16. to any thing which may
 be seen by the eie of
 man.

*Q. Are there any more
 Gods then one?*

*A. No: there is a on-
 2 Eph. 4. 5, ly one God: though in
 6. that one Godhead there
 1 Cor. 8. 4. be 6 three persons.
 Deut. 4. 35,*

39.

6 Mat. 28.

19.

1 Job. 5. 7.

*Q. Which is the first of
 these persons?*

A. The

A. The Father, who Heb. 1. 3, 5.
begetteth the Son.

Q. which is the second?

A. The Son, begot- Heb. 1. 5.
ten of the Father. John 1. 18.

Q. which is the third?

A. The Holy Ghost, Joh. 15. 26.
proceeding from the Gal. 4. 6.
Father and the Son.

*Q. what did God de-
termine concerning his
Creatures.*

A. He did before all Acts 2. 23.
time, by his unchange- & 15. 18.
able counsell, ordaine Eph. 1. 4, 11
whatsoever afterwards Pla. 33. 110.
should come to passe.

*Q. In what manner
had all things their be-
ginning?*

A. 5 *A.* In

Gen. 1. 1.

H 5. 1. 3.

Exo. 20. 11.

Rev. 4. 11.

A. In the beginning of time, when no creature had any being, God by his Word alone, in the space of six daies created all things.

Q. which are the principall Creatures?

Col. 1. 16.

Heb. 1. 7,

14.

A. Angels and Men.

Q. what is the nature of Angels?

A. They are wholly spirituall, having no body at all.

Q. what is the nature of Man?

Gen. 2. 7.

Heb. 12. 9.

A. Man consisteth of two diverse parts; a Body and a Soul.

Q. what is the Body?

A. The

A. The outward and Gen. 2. 7.
earthly part of man ; & 3. 19.
made at the beginning
of the dust of the earth.

Q. What is the Soul ?

A. The inward and Eccl. 12. 7.
spirituall part of man ; Mat. 10. 28.
which is immortall, and Rev. 6. 9.
never can die. 2 Cor. 5. 8.

*Q. How did God make
Man at the beginning ?*

A. According to his Gen. 1. 26.
own likenesse and & 5. 1.
image.

*Q. Wherein was the
Image of God principally
seen ?*

A. In the perfection Col. 3. 10.
of the Understanding ; Eph. 4. 24.
and the freedome, and Ecc. 7. 31.
holi-

holinesse of the Will.

Q. How many of mankind were created at the beginning?

A. Two; Adam the man, and Eve the woman: from both whom, all mankind did afterward proceed.

Gen. 1. 27,

28. & 5. 2.

1 Tim. 2.

13.

Act. 17. 26.

Q. What doth God after the Creation?

A. By his Providence he preserveth and governeth his Creatures, with all things belonging unto them.

John 5. 17.

Neh. 9. 6.

Pf. 119. 91.

Heb. 1. 3.

Act. 17. 27,

28

Mat. 10. 29,

30.

Eph. 16. 33.

Q. What befall unto the Angels after their creation?

A. Some continued in

in that holy estate Mat. 25. 31.
41.
wherin they were crea- Jude 6.
ted ; some of them fell, John. 8. 44.
and became Devils. 1 John 3 8.

*Q. May the good An-
gels fall hereafter ?*

A. No: but they shall 1 Tim. 5. 21
alwaies continue in Mat. 18. 10.
their holiness and hap- Luk. 20. 36.
pinesse.

*Q. Shall the wicked
Angels ever recover their
first estate ?*

A. They shall not : 2 Pet. 2. 4.
but be tormented in Jude 6.
Hell world without Mat. 26. 41.
end. Rev. 20. 10.

*Q. How did God deal
with Man, after he made
him ?*

A. He

Mal. 2. 10. *A.* He made a Cove-
 Gen. 2. 17. nant or agreement with
 Rom. 2. 15. *Adam*, and in him with
 all mankind.

Q. *What was Man
 bound to do by this Cove-
 nant ?*

Luke 10. *A.* To continue as ho-
 26, 27. ly as God at the first
 Rom. 7. 7, made him, to keep all
 12, 14. Gods Commandments
 Gal. 3. 10, and never to break any
 12. of them.
 1 Tim. 1. 5.

Q. *What did God pro-
 mise unto Man, if he did
 thus keep his Commande-
 ments ?*

Rom. 7. 10. *A.* The continuance
 & 10. 5. of his favour and ever-
 Luke 10. lasting life.
 25, 28.
 Gal. 3. 12.

Q. *What*

Q. What did God threaten unto Man, if he did sin and break his Commandements?

A. His dreadfull curse, and everlasting death.

Gen. 2. 17.
Gal. 3. 10.
Lev. 26. 14,
15.
Deu. 28. 15,
16. & 29.
19, 20.

Q. Did Man continue in that obedience which he did owe unto God?

A. No. For Adam and Eve obeying rather the perswasion of the Devill than the Commandement of God, did eat of the forbidden fruit, and so fell away from God.

Eccl. 7. 29.
Genesis 3.
Iohn 8. 44.
Rom. 5. 14,
15.

Q. Was this the sin of Adam and Eve alone;

or

or are we also guilty of the same?

Rom. 5. 12,
14, 15, 16,
&c.

A. All we, that are their children, are guilty of the same sin: for we all sinned in them.

Q. *What followed upon this sin?*

Rom 5. 12,
14.

Gen. 5. 1, 3.
& 8. 21.

Psal. 51. 5.

Rom. 7. 14,
17, 18, 23.

A. The losse of the perfection of the Image of God, and the corruption of nature in Man; called Originall sin.

Q. *Wherein standeth the corruption of Mans Nature?*

A. In six things principally.

Q. *What is the first?*

A. The

A. The blindness of the Understanding ; which is not able to conceive the things of God.

1 Cor. 2. 14.
Jer. 34. 7.
2 Cor. 3. 5.
Eph. 4. 17.
18.

Q. What is the second?

A. The forgetfulness of the memory, unfit to remember good things.

Deut. 32.
18.
Prov. 3. 1.
Psa. 119. 6.

Q. What is the third?

A. The rebellion of the Will ; which is wholly bent to sin, and altogether disobedient unto the will of God.

Rom. 5. 6.
& 8. 7.
Phil. 2. 13.
Eph. 4. 17.

Q. What is the fourth?

A. Disorder of the Affections, of joy, heaviness, love, anger, fear,

Rom. 1. 26.
& 3. 13, 14.
Gal. 5. 24.

fear, and such like.

Q. what is the fifth?

Tit. 1. 15.

Heb. 10. 22.

Rom. 7. 9.

Ioh. 16. 2.

A. Fear and confusion in the Conscience; condemning where it should not, and excusing where it should condemn.

Q. what is the sixth?

Rom. 6. 19.

Iob 31. 1.

2 Pet. 2. 14.

Pf. 119. 37.

Rom. 3. 13.

14. 15.

A. Every member of the Body is become a ready instrument to put sin in execution.

Q. What are the fruits that proceed from this natural corruption?

Rom. 6. 16,

17. & 7. 5.

Gal. 5. 19,

20, 21.

Mat. 12. 34,

35, 36. &

15. 19.

A. Actuell sinnes: whereby we break the Commandments of God in the whole course

course of our life.

Q. How do we thus break Gods Commandements ?

A. In thought, word, and deed : not doing that which we ought to do, and doing that which we ought not to do.

Acts 8.22,
James 3.2.
Mat. 25.42,
43.
Esa. 1.16,
17.

Q. what punishment is mankind subject unto, by reason of Originall and Actuall sin ?

A. He is subject to all the plagues of God in this life ; and endlesse torments in Hell after this life.

Deut. 1.28,
45.
Luke 16.23
Mat. 25.41.

Q. Did God leave man in this wofull estate ?

A. No:

Ezek. 16.

60.

Zach 9. 11.

A. No: but of his free and undeserved mercy entred into a New covenant with mankind.

Q. what is offered unto man in this New covenant?

Rom. 1. 24,

25, 26. & 5.

15, 16, 17,

19, 20, 21.

Eph. 2. 7, 8,

9.

John 1. 12.

Rom. 5. 17.

Heb. 3. 14.

1 Tim. 2. 5.

A. Grace and life everlasting is freely offered by God unto all that shall be made partakers of his Son Jesus Christ; who alone is Mediator betwixt God and Man.

Q. what are you to consider in Christ the Mediator of this Covenant?

A. Two things: his Nature,

Nature, and his Office.

*Q. How many Natures
be there in Christ?*

*A. Two: the God-
head, and the Manhood,
joined together in one
person; which is no o-
ther but the second per-
son of the Trinity.*

1 Tim. 3. 16.
Joh. 1. 1, 14.
Lukt 1. 45.
Rom. 1. 3, 4.
& 9. 5.

*Q. Why must Christ
be God?*

*A. That his obedi-
ence & suffering might
be of infinite worth
and value, as procee-
ding from such a per-
son, as was God equall
to the Father: that he
might be able to over-
come the sharpnesse of
death*

Gal. 4. 4.
Heb. 9. 14.
Act. 20. 28.
Rom. 1. 4.
& 4. 25. &
8. 34.
1 Cor. 15.
17.
1 Pet. 3. 18.
John 2. 19,
21.

Eph. 2. 1.
Col. 2. 13.
Ioh. 5. 25.
& 6. 63.
Rom. 8. 9.
1 Ioh. 4. 13.

death (which himselfe was to undergo) and to raise us up from the death of sin, by sending his holy Spirit into our hearts.

Q. why must Christ be Man?

A. Because the God-head could not suffer: and it was further requisite, that the same nature which had offended should suffer for the offence; and that our nature, which was corrupted in the first *Adam*, should be restored to his integrity in the second *Adam*, *Christ Jesus*

Jesus our Lord.

Q. what is the Office of Christ?

A. To be a Mediator betwixt God and Man.

Heb. 12. 24.

1 Tim. 2. 5.

1 Ioh. 2. 1.

Q. what was required of Christ for making peace and reconciliation betwixt God and man?

A. That he should satisfie the first Covenant whereunto man was tied.

Rom. 8. 3, 4.

& 10. 4.

Gal. 4. 4, 5.

Q. wherein was Christ to make satisfaction to the first Covenant?

A. In performing that righteousness which the Law of God did

Mat. 5. 17.

Heb. 5. 8, 9.

& 10. 7, 9.

10.

re-

Eph. 2. 1.
Col. 2. 13.
Ioh. 5. 25.
& 6. 63.
Rom. 8. 9.
1 Ioh. 4. 13.

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Gal. 4. 4, 5.

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Mat. 5. 17.

Heb. 5. 8, 9.

& 10. 7, 9.

10.

re-

Phil. 2. 7, 8. require of Man: and in
 John 4 34. bearing the punishment
 1 Pet. 2. 22. which was due unto
 23, 24. Man for breaking of
 Esa. 53. 9. the same Law.
 10.

*Q. How did Christ
 performe that righteous-
 nesse which Gods Law re-
 quireth of Man?*

A. In that he was
 Luke 1. 35. conceived by the Holy
 1 Pet. 1. 19. Ghost, without all spot
 & 1. 21. & of original corruption;
 3. 18. and lived most holy all
 1 John 3. 5. all the daies of his life,
 Esa. 53. 9. without all actuall sin.
 John 8. 29, all the daies of his life,
 46. & 15. without all actuall sin.
 10.

*Q. How did he bear
 the punishment which was
 due unto Man for break-
 ing Gods Law?*

A. In

A. In that he willingly for mans sake made himselfe subject to the curse of the Law, both in body and soul: and humbling himselfe even unto the death, offered up unto his Father a perfect sacrifice for the sinnes of the world.

Gal. 3. 13.
1 Pet. 2. 23,
24.
Esa 53. 10,
11.
Mt. 26. 37,
38, 39.
Luk. 22. 43,
44.
Heb. 5. 7.
Phil. 2. 8.
Heb. 9. 14,
15, 16, 28.
& 10. 10,
12, 4.

Q. What is required of Man for obtaining the benefits of the Gospell?

A. That he receive Christ Jesus whom God doth freely offer unto him.

John 1. 29.
& 3. 16, 17.
Joh. 1. 11, 12
Rom. 5. 17.
Heb. 3. 6,
14.

Q. By what means are you to receive Christ?

Col. 2. 6, 7.

B A. By

John 1. 12.

& 6. 29,

35, 40, 47.

& 7. 37, 38.

Rom. 9. 30.

Eph. 1. 13.

A. By Faith, where-
by I beleieve the graci-
ous promises of the
Gospell.

Q. How do you re-
ceive Christ by faith?

John 6. 35,

54, 55, 56,

57.

Gal. 2. 20.

& 3. 27.

Eph. 3. 17.

2 Cor. 13. 5.

A. By laying hold of
him, and applying him
with all his benefits to
the comfort of mine
own soul.

Q. What is the first
main benefit which we
do get by thus receiving
Christ?

1 Cor. 1. 30.

2 Cor. 5.

19, 21.

Rom. 4. 3,

4, 5, 6, 7, 8,

9. & 5. 11,

16, 17, 18,

19. & 8. 1, 3

A. Justification,
whereby, in Christ, we
receive the forgivenesse
of our sins, and are ac-
counted righteous: be-
ing

ing by that means freed ^{2,33,34.}
from the guilt of sinne ^{1 Joh.1.7.}
and condemnation, and
estated in a new in-
terest unto everlasting
life.

*Q. whereby then must
we look to be justified in
the sight of God?*

*A. Only by the me- Phil.3.9.
rits of Christ Jesus, Rom.3.26,
received of us by 27,28.
Faith. Gal.2.16.
& 3.8.*

*Q. what other maine
benefit doe we get by re-
ceiving Christ?*

*A. Sanctification; 1 Cor.6.11.
whereby we are freed 1 Thes.5.23
from the dominion of Rom.6.6,7,
sin, and the image of 14.
Eph.4.22,
23,24.*

B 2

God

Col. 3.5,9. God is renewed in us.
10.

*Q. wherein is this
Sanctification seen?*

Act. 26.20.

Mat. 3.8.

*A. In Repentance,
and new Obedience
springing from thence.*

*Q. what is Repen-
tance?*

2 Tim. 2.25

Jer. 31.18,

19.

2 Cor. 7.10,

11.

Act. 11.23,

& 26.20.

Psal. 119.

106, 112.

*A. Repentance is a
gift of God whereby
a godly sorrow is
wrought in the heart of
the faithfull, for offen-
ding God their merci-
full father by their for-
mer transgressions; to-
gether with a resoluti-
on for the time to
come, to forsake their
former courses, and to
lead*

lead a new life.

Q. What call you new Obedience?

A. A careful endeavour which the faithful have to give unfeigned obedience unto all Gods Commandments, according to that measure of strength wherewith God doth enable them.

Luk. 1. 6;
74, 75.
Psa. 119. 6.
1 Pet. 4. 1,
2, 3.
1 John. 3. 3.

Q. What rule have we for the direction of our obedience?

a Ezek. 20.
18, 19.
Mat. 15. 6, 9
Psal. 119.
105, 106.

A. The *a* Moral Law of God: the *b* summe whereof is contained in the ten Commandments.

Deut. 5. 32.
& 12. 32
Num. 15.
39.
Jer. 19. 5.
b Exod. 34.
27, 28.

B 3

Q. What

Mat. 21. 40.

Q. What are the chief parts of this Law?

A. The duties which we owe unto God, set down in the first Table: and that which we owe unto Man in the second.

Mat. 22. 37,
38, 39, 40.
Mar. 12. 30,
31, 33.
Luke 1. 75.
& 10. 27.
Eph. 4. 24.
1 Tim. 2. 2.

Q. What is the sum of the first Table?

A. That we love the Lord our God, with all our heart, with all our soule, and with all our mind.

Mat. 22. 37,
38.
Luk. 10. 27.
Deut. 6. 5.

Q. How many Commandements belong to this Table?

A. Four.

Exod. 20.

Q. Which is the first Commandement?

A. 3

A. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me,

Q. What duty is enjoined in this Commandement?

A. That in all the inward powers and faculties of our souls, the true eternall God be entertained, and he only.

Q. Which is the second Commandement?

A. Thou shalt not make unto thee any
B 4 graven

graven image, &c.

Q. What duty is enjoined in this Commandment?

A. That all outward means of religious and solemn worship be given unto the same God alone; and not so much as the least degree thereof (even the bowing of the body) be communicated to any Image or representation either of God, or of any thing else whatsoever.

Q. Which is the third Commandment?

A. **Thou shalt not take**

take the name of the
Lord thy God in
vaine : for the Lord
will not hold him
guiltless that takes
his name in vain.

*Q. What is enjoined in
this Commandement ?*

A. That in the ordi-
nary course of our
lives, we use the Name
of God, (that is, his ti-
tles, words, works, judg-
ments, and whatsoever
he would have him-
selfe known by) with
reverence, and all holy
respect ; that in all
things he may have his
due glory given unto
him. B 5 *Q. Which*

Q. Which is the fourth Commandement ?

A. Remember the Sabbath day, to keep it holy, &c.

Q. What doth this Commandement require ?

A. That we keep holy the Sabbath day; by resting from the ordinary busineses of this life, and bestowing that leisure upon the exercises of Religion, both publike and private.

Q. What is the summe of the second Table ?

A. That we love our Neighbours as our selves,

Mat. 22. 39;

Rom. 13. 9.

James 1. 8.

Gal. 5. 14.

Lev. 19. 18.

Q. What

Q. What Commandements belong to this Table?

A. The six last.

Q. Which is the fifth Commandement?

A. Honour thy father and thy mother: that thy daies may be long in the land which the Lord thy God giveth thee.

Q. What kind of duties are prescribed in this Commandement, which is the first of the second Table?

A. Such duties as are to be performed with a speciall respect of

of superiours, inferiours, and equals: as namely, reverence to all superiours, obedience to such of them as are in authority; and whatsoever speciall duties concerne the Husband and Wife, Parents and Children, Masters and Servants, Magistrate and People, Pastors and Flock, and such like.

Q. which is the sixth Commandement?

A. Thou shalt not kill.

Q. what doth this Commandement enjoin?

A. The

A. The preservation of the safety of mens persons, with all means tending to the same.

Q. which is the seventh Commandement ?

A. **Thou shalt not commit adultery.**

Q. what is required in this Commandement ?

A. The preservation of the chastity of mens persons: for the keeping whereof, Wedlock is commanded unto them that stand in need thereof.

Q. which is the eighth Commandement ?

A. **Thou shalt not steale.**

Q. what

Q. What things are ordered in this Commandment ?

A. Whatsoever concerneth the goods of this life ; in regard either of our selves, or of our neighbours.

Q. How in regard of our selves ?

A. That we labour diligently in an honest and profitable calling ; content our selves with the goods well gotten, and with liberality employ them to good uses.

Q. How in regard of our Neighbours ?

A. That

A. That we use just dealing unto them in this respect, and use all good means that may tend to the furtherance of their estate.

Q. *which is the ninth Commandement ?*

A. **Thou shalt not bear false witnesse against thy neighbour.**

Q. *What doth this Commandement require ?*

A. The using of truth in our dealing one with another; especially to the preservation of the good name of our neighbours.

Q. *which is the tenth*
and

and last Commandement ?

A. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his manservant, nor his maidservant, nor his ore, nor his asse, nor any thing that is thy neighbours.

Q. What doth this Commandement contain ?

Excd. 20.

17. with

Mat. 5. 28.

& Rom. 7. 7

A. It condemneth all wandring thoughts, that disagree from the love which we owe unto our Neighbours ; although we never yield consent thereunto.

Q. What

Q. What means doth God use to offer the benefits of the Gospel unto men, and to work and increase his graces in them?

A. The outward Ministry of the Gospel. *R. m. 11. 15. 16. & 10. 14, 16, 17. 1 Cor. 1. 21, & 12. 28. 2 Cor. 3. 3. Eph. 4. 11, 12.*

Q. Where is this Ministry executed?

A. In the visible Churches of Christ. *Mat. 18. 17, 18. Act. 11. 26. & 14. 23. & 15. 22. & 20. 17, 28. 1 Cor. 4. 17 & 14. 23, 28, 33, 34.*

Q. What do you call a visible Church?

A. A company of men that live under the *Acts 2. 47. & 20. 17, 20, 21, 32. 1 Cor. 1. 2, 18, 21, 24.*
Out-

outward means of salvation.

Q. What are the principall parts of this Ministry?

A. The administration of the word and Sacraments:

Q. What is the Word?

A. That part of the outward Ministerie, which consisteth in the delivery of doctrine.

TIT. 1. 9.
1 Tim. 1. 3.
4. 11, 12.
& 5. 17.
2 Tim. 2.
15 & 4. 2.
Rom. 10. 14, 16, 17. *1 Cor. 1. 18, 21, 23, 24.*
Acts 14. 21, & 20. 20, 21, 27, 31, 32.

Q. What is a Sacrament?

A. A Sacrament is a visible sign, ordained by

Gen. 17.
10, 11.
Rom. 4, 11,
12.

by God to be a seal & 2.28,29.
for confirmation of 1 Cor. 10.
the promises of the 1,2,3,4,16.
Gospell unto the due
receivers thereof.

*Q. Which are the
Sacraments ordained by
Christ in the New Testa-
ment?*

*A. Baptisme and the
Lords Supper.*

1 Cor. 10. 1,
2,3,4. & 12,
13.

Q. What is Baptism?

Acts 2. 41,
42, & 20. 7.

*A. The Sacrament
of our admission into
the Church ; sealing
unto us our new birth,
by the communion
which we have with
Christ Jesus.*

Mat. 3. 6, 11
& 28. 19.
Acts 2. 38,
41. & 8. 36,
37.

Tir. 3. 5.
Gal. 3. 17.
1 Cor. 1. 13,
15. & 12.

*Q. What doth the
element*

13.

element of water in Baptisme represent unto us?

A. The blood and spirit of Jesus Christ our Lord.

1 John 1.7.
Heb. 9.14.
1 Pet. 1.19.
Rev. 1.5.
Mat. 3.11.

Q. *what doth the cleansing of the body represent?*

A. The cleansing of the Soule by the forgiveness of sins and imputation of righteousness.

A&S 2. 38.
& 22.16.
1 Cor. 6.11.
Gal. 3.26,
27.
1 Pet. 3.21.

Q. *what doth the being under the water, and the freeing from it again, represent?*

A. Our dying unto sin, by the force of Christ's

Rom. 6.3,
4, 5, 6.
Col. 2.11,
12.

Christs death; and living again unto righteousness, through his resurrection.

Q. what is the Lords Supper?

A. The Sacrament Mat. 26, 26, 28.
of our preservation in 1 Cor. 10.
the Church; sealing 16. & 11.
unto us our spirituall 24, 25, 26,
nourishment and continual increase in Christ. &c.

Q. what do the elements of Bread and Wine in the Lords Supper represent unto us?

A. The Body and Mat. 26, 26, 28.
Bloud of Christ. 1 Cor. 10.

Q. what doth the breaking of the bread & 16. & 11.
powring 24, 25, &c.

*powring out of the wine
represent.*

Mat. 26, 26,

28.

1 Cor. 11.

24, 25, 26.

Esa. 53, 5,

10, 12,

*A. The sufferings
whereby our Saviour
was broken for our ini-
quities; the shedding
of his precious blood,
and powring out of his
Soul unto death.*

*Q. What doth the re-
ceiving of the Bread and
Vine represent?*

1 Cor. 10 16,

17. & 12. 13

Joh. 1. 12. &

6. 27, 29, 35, 36, 40, 47, 48, 63, 64. & 7. 37, 38.

2 Cor. 13, 5. Eph. 3. 17. Heb. 3. 14.

*A. The receiving of
Christ by faith.*

*Q. What doth the
nourishment which our
body receiveth by vertue
of this outward meat and
drink*

ine drink seale unto us ?

A. The perfect nourishment and continual increase of strength which the inward man enioieth by vertue of the communion with Jesus Christ.

John 6. 35,

50, 51, 54,

55, 56, 57,

58.

Eph. 4. 16.

Q. After the course of this life is ended; what shall be the state of man in the world to come ?

A. Every one is to be judged, and rewarded according to the life which he hath lead.

Heb. 9. 27.

Rom. 14.

10, 12.

2 Cor. 5. 8,

9, 10.

Eccl. 12. 14.

Q. How many kinds be there of this judgement ?

A. Two ; the one particular, the other generall.

Q. What

A. What call you the particular Judgement?

A. That which is given upon the Soul of every man, as-soon as it is departed from the body.

Eccl. 12. 7.

Heb. 9. 27.

Luk. 16. 22,

23, 24, 25.

Q. What is the state of the Soule of man, as soon as he departeth out of this life?

a Luk. 16.

22, 25. &

23. 43.

Rev. 14. 13.

Esa 57. 1, 2.

2 Cor. 5. 6,

8.

Joh. 5. 24.

Luk 16. 23.

24, 25, 26.

b 1 Pet. 3.

10.

Esa. 22. 14.

Joh. 8. 24.

A. The a Soules of Gods children be presently received into Heaven, there to enjoy unspeakable comforts: the b Soules of the wicked are sent into hell, there to endure endless torments.

Q What

Q. What call you the generall Judgement?

A. That which Christ shall in a solemn manner give upon all men at once; when he shall come at the last day with the glory of his Father, and all men that ever have been from the beginning of the world untill that day shall appear together before him, both in body and soul, whether they be quick or dead.

Q. How shall the dead appear before the judgement seat of Christ?

A. The bodies which they

Mat. 13. 40,

41, 42, 43,

49, 50, &

19. 18. &

24. 30, 31,

& 25. 31,

32, 33, 46,

Acts 1. 11,

& 3. 19, 21,

& 17. 31,

1 Cor. 4. 5,

& 6. 2, 3, &

15. 52,

1 Thes. 4.

16, 17,

2 Thes. 1.

7, 8,

2 Pet. 3. 10,

11, 12,

Rev. 20. 12,

13, 14, 15,

2 Tim. 4. 1,

1 Pet. 4. 5,

Job 19. 25,

26, 27,

Dan. 12. 2, 3. they had in their life
 Mat. 23. 30, 31, 32. time, shall by the al-
 John 5. 28, 29. & 11. 24. mighty power of God
 1 Cor. 15. be restored again, and
 12, 13, 51. quickned with their
 1 Thes. 4. soules : and so there
 13, 14, 15, shall be a generall Re-
 16. surrection from the
 Rev. 20, 12, 13. dead.

*Q. How shall the quick
 appear ?*

2 Tim. 4. 1. *A.* Such as then re-
 1 Thes. 4. main alive, shall be
 15, 16, 17. changed in the twink-
 1 Cor. 15. ling of an eie : which
 51, 52, 53. shall be to them in
 2 Cor. 5. 4. stead of death.

*Q. What sentence shall
 Christ pronounce upon the
 righteous ?*

A. Come

A. Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world. Mat. 25. 34.

Q. What sentence shall be pronounce upon the wicked?

Mat. 25. 41.


A. Depart from me ye cursed, into everlasting fire, which is prepared for the Devil and his Angels.

Q. What shall follow this?

1 Cor. 15.
24, 28.

A. Christ shall deliver up the kingdom to his Father, and God shall be all in all.

FINIS.

[The Questions that
are thus marked  with
the note of an hand, are
to be omitted by new be-
ginners.]

A BRIEF
METHOD
OF
THE DOCTRINE
OF

Christian Religion:

SHEWING

**The connection of the
chiefe points thereof;
with a more particular
declaration of some
principall heads which
were but shortly
touched in the for-
mer Summe.**

Heb 6. 1.

*Therefore leaving the Doctrine of the begin-
ning of Christ, let us be set forward unto
perfection.*

THE

CONSTITUTION

OF THE

UNITED STATES

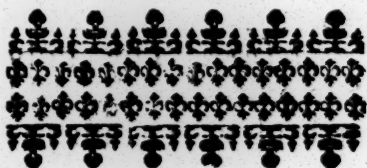
OF AMERICA

AS REVISED

TO 1792

1792

1792



THE
Method of the
DOCTRIN
OF
Christian Religion:
Question.

W *hat certain rule
have we left us,
for our direction in the
knowledge of the true Re-*
C 4 *ligion,*

ligion, whereby we must
be saved?

Answer. The holy
Scriptures of the Old
and New Testament;
which God delivered
unto us by the ministe-
ry of his servants the
Prophets and Apostles;
to informe us perfectly
in all things that are
needfull for us to know
in matters of Religion.

*Q. What be the general
heads of Religion, which
in these holy writings are
delivered unto us?*

Ps. 103. 8,
19. & 145.

3. 4. 11. 12.

1 Chro. 29.

11.

Mat. 6. 3.

A. The knowledge
of Gods Nature and
Kingdome.

Q. What

Q. What are we to consider in Gods Nature?

A. First his essence Col. 2. 9.
Heb. 1. 3.
1 Joh. 5. 7.
or being, which is but one; and then the persons, which are three in number.

Q. What do you consider in Gods essence or being?

A. His Perfection and Life.

Q. How are we to conceive of God, in regard of his Perfection?

A. That he is a Spirit, most single and infinite; having his being from himself, and having need of nothing Job 11. 7, 8.
1 Tim. 6. 16
Psa. 145. 3.
Rev. 1. 8.
Rom. 11. 36
Act. 17. 24.

C 5 which

which is without himselfe.

Q. why do you call God a Spirit?

A. To declare his being to be such, as hath no body, and is not subject to our outward senses: that we admit not any base conceit of his glorious Majesty, in thinking him to be like unto any thing which can be seen by the eye of man.

Q. what understand you by the singlenesse or Simplicity of Gods nature?

A. That he hath
no

no parts nor qualities Rom. 1. 23.
in him, but whatsoe- Jam. 1. 17.
ver is in him is God, 1 Joh. 1. 5, 7.
and Gods whole ef- Esa. 43. 25.
fence. Prov. 8. 14.

*Q. What gather you
of this, that God hath no
parts nor qualities?*

A. That he neither Mal. 3. 6.
can be divided, nor Jam. 1. 17.
changed; but remai-
neth alwaies in the
same state without any
alteration at all.

*Q. In what respect do
you call Gods essence infi-
nite?*

A. In that it is free
from all measure both
of time and place.

Q. How

Q. How is God free from all measure of time?

Rev. 1. 8.

Pla. 90. 2, 4.

2 Pet. 3. 8.

Joh. 8. 58.

A. In that he is eternall, without beginning and without ending, never elder nor younger; and hath all things present unto him, nothing former or latter, past or to come.

Q. How is God infinite in regard of place?

1 King. 8.

27.

Pla. 145. 3.

Jer. 23. 24.

A. In that he filleth all things and places, both within and without the world; present every where, and contained no where.

Q. How is he present every where? hath he one part

part of himselfe here, and another there?

A. No: for he hath no parts at all whereby he might be divided; and therefore must be wholly wheresoever he is.

A. *What do you call the Life of God?*

Q. That by which the divine nature is in perpetuall action, most simply and infinitely moving it selfe: in respect whereof the Scripture calleth him the *Living God*.

Q. *What gather you from the comparing of this infinite*

Rev. 10. 6.
Deut. 32. 40
Josh. 3. 10.
Heb. 10. 31.
1 Tim. 4. 10
& 6. 17.

*infinitenesse and simpli-
city (or singlenesse) of
Gods nature with his life
and motion?*

A. That when
Strength, Justice, Mer-
cy, and such like, are
attributed unto God,
we must conceive that
they are in him with-
out all measure: and
further also, that they
be not divers vertues
whereby his nature is
qualified, but that all
they and every one of
them is nothing else
but God himselte, and
his intire essence.

*Q. Wherein doth the
Life*

PRO. 8. 14.

1 Iohn 4. 17

Est. 43. 25.

Life of God shew it selfe ?

A. In his Allsufficiency, and in his Holy Will.

Deut. 32. 4.

Exod. 34.

6, 7

Psa. 89. 13.

14. & 145. 7, 17. Jer. 32. 17, 18, 19. Nab. 1. 13.

Q. wherein standeth his Allsufficiency ?

A. In his all-knowing Wisdome, and his almighty Power.

Psalms 147.

5.

Prov. 8. 14.

Jer. 10. 12.

& 32. 19. Job 9. 4. & 12. 13.

Q. wherein doth this wisdome consist ?

A. In perfect knowledge of all things, that either are or might be.

Ibid.

Q. In what sort doth God know all things ? doth he, as we do, see one thing after another ?

A. No

Heb. 4. 13. *A.* No: but with one sight he continually be- holderth all things distinctly, whether they be past, present, or to come.

Q. *How is God said to be Almighty?*

Rev. 1. 8. *A.* Because he hath power to bring to passe all things that can be; howsoever to us they may seem impossible.

Q. *wherein is the Holinesse of his Will seen?*

Mat. 19. 17. *A.* In his Goodnesse, *Rom. 9. 18.* and in his Justice.

Ex. 34. 6 7. *Q.* *wherein doth he*
Neh. 9. 32, *shew*
33.

Shew his Goodnesse?

1 Ioh. 4. 16.

Psal. 33. 5.

1 Tim. 4. 10

Psal. 145.

7, 8, 9, 17.

Neh. 9. 17,

31.

Psal. 103.

8, 9, &c.

Lam. 3. 22.

A. In being beneficiall unto his creatures, and shewing mercy unto them in their miseries.

Q. wherein sheweth he his Justice?

A. Both in his Word, and in his Deeds.

Deut. 32. 4.

Neh. 9. 32,

Q. How sheweth he Justice in his Word?

33.

A. Because the truth thereof is most certaine.

Ibid.

Num. 23.

19.

Rom. 3. 4.

Neh. 9. 8.

Q. How sheweth he Justice in his Deeds?

A. By ordering and disposing all things rightly; and rendring

Deut. 32. 4.

Psal. 145.

17.

Rom. 2. 2,

to 5, 6.

Rev. 22, 12. to his creatures according to their works.
1 Pet. 1, 17.

Q. What do you call Persons in the God-head?

A. Such as having one essence (or being) equally common, are distinguished (not divided) one from another by some incommunicable property.

Q. How cometh it to passe that there should be this diversity of Persons in the God-head?

A. Though the essence or being of the God-head be the same, and most simple, (as hath been declared:)

yet

yet the manner of having this being is not the same; and hence ariseth the distinction of persons: in that beside the being, which is common to all and the self-same in all, they have every one some speciall property which cannot be common to the rest.

Q. Which are these persons, and what are their personal properties?

A. The first person in order is the Father, who begetteth the Son. The second is the Son, begotten of the Father.

The

The third is the Holy Ghost, proceeding from the Father and the Son.

Q. Doth the God-head of the Father beget the God-head of the Son?

A. No; but the person of the Father begetteth the person of the Son.

Q. Thus much of Gods Nature : what are we to consider in his Kingdom?

Eph. 1. 11.
Act. 4. 28.

A. First, the Decree made from all eternity: and then the Execution thereof accomplished in time.

Q. How was the Decree made?

A. All

A. All things whatsoever should in time come to passe, with every smal circumstance, appertaining thereunto, was ordained to be so from all eternity, by Gods certaine and unchangeable counsell.

Q. Did God then, before he made man, determine to save some and reject others?

A. Yes surely: before they had done either good or evill, God in his eternall counsell let some apart, upon whom he would in time shew the riches of his mercy; and

Rom. 9.11,

21, 22, 23.

Mat. 25. 34.

2 Tim. 2. 20

Rev. 17. 8.

1 The. 5. 9.

and determine to withhold the same from others, upon whom he would shew the severity of his justice.

Q. What should move God to make this difference between Man and Man?

Rom. 9. 15,

16, 21, 22,

23.

Pio. 16. 4.

Mat. 11. 25,

26

Eph. 1. 5, 7,

Luke, 7. 36,

A. Only his own good pleasure: whereby having purposed to create man for his own Glory, forasmuch as he was not bound to shew mercy unto any, and his Glory should appear as well in executing of justice, as in shewing mercy; it seemed good unto

unto his heavenly Wis-
dome to choofe out a
certaine number to-
wards whom he would
extend his undeserved
mercy, leaving the rest
to be spectacles of his
justice.

*Q. wherein doth the
execution of Gods decree
consist?*

A. In the works of Neh. 9. 6.
the Creation and Pro- Pfal. 146. 6;
vidence. 7. & 148. 5,
6.

*Q. what was the man-
ner of the Creation?*

A. a In the beginning a Gen. 1. 1.
of time, when no crea- Mar. 10. 6.
ture had any being, Ioh. 1. 1, 2, 3.
God by his *b* word b Heb. 11. 3.
Psa. 33. 6.
& 148. 5.
lone,

c Gen. I. 31
 Exo. 20. 11.
 d Col. I. 16.
 e Gen. I. 31.
 Escl. 12. 7.

lone, did in the space of
 c fix daies create all
 things, d both visible
 and invisible, e making
 every one of them ex-
 ceeding good in their
 kind.

Q. *what are the prin-
 cipall creatures which
 were ordained unto an
 everlasting condition?*

A. *Angels, altoge-
 ther Spirituall and
 void of bodies: and
 Man consisting of two
 parts, the body which is
 earthly, and the soul,
 which is spirituall, and
 therefore not subject to
 mortality.*

Q. *In*

Q. In what regard is man said to be made according to the likenesse and image of God?

A. In regard especially of the perfections of the powers of the soule; namely, the wisdom of the mind, and the true holinesse of his free-will.

Q. How are you to consider of Gods Providence?

A. Both as it is common unto all the creatures; which are thereby sustained in their being, and ordered according to the Lords

D will:

will : and as it properly concerneth the everlasting condition of the Principall Creatures to wit, Angels and Men.

Q. What is that which concerneth Angels?

A. Some of them remained in that blessed condition wherein they were created, and are by Gods grace for ever established therein. Others kept it not, but wilfully kept the same, and therefore are condemned to everlasting torment in Hell, without all hope of recovery.

Q. How

Q. How is the state of Mankind ordered?

A. In this Life by the tenor of a ^a two-^{a Gal. 3. 10,} fold Covenant; and in ^{11, 12, 13.} the World to come, by ^{& 4. 24.} the sentence of a two-^{Rom. 3. 27.} fold ^{& 10. 5, 6.} Judgement.

^{b Heb. 9. 27.} Luk. 16. 22, 23, Rom. 14. 10, 12, Mat. 25. 31, 32.

Q. What is the first of these Covenants?

A. The Law, or the covenant of works: whereby God promi-
seth everlasting life, un-
to man, upon condition
that he performe intire
and perfect obedience
unto his Law, accor-
ding to that strength

D 2

where-

wherewith he was indued by vertue of his creation; and in like sort threatneth death unto him, if he do not performe the same.

Q. what seal did God use for the strengthening of this Covenant?

Gen. 2.9,
17. & 3.3,
7, 11, 17,
22, 24.
Rev. 2.7.
Prov. 3.18.

A. The two Trees which he planted in the middle of Paradise: the one of life, the other of knowledge of good and evill.

Q. what did the Tree of life signifie?

A. That man should have assurance of everlasting life, if he continued

nued in obedience.

Q. What did the Tree of Knowledge of good and evill signifie?

A. That if man did fall from obedience, he should be surely punished with everlasting death; and so know by experience in himselfe, what evill was, as before he knew by experience that only which was good.

Q. What was the event of this Covenant?

A. By one man sin Rom. 5.12 entred into the World, and Death by sin; and so Death went over all.

D 3 men,

men, forasmuch as all have sinned.

Q. How did sin enter?

Gen. ch. 3.

A. Whereas God had threatned unto our first Parents, that whatsoever day they did eat of the forbidden fruit they should certainly die: they, beleeving rather the word of the Devil that they should not die, and subscribing unto his reproachfull blasphemy, whereby he charged God with envy towards their estate, as if he had therefore forbidden the fruit, lest by eating thereof

thereof they should become like **G**od himselfe, entred into rebellion against the Lord who made them, and openly transgressed his Commandement.

Q. what followeth from this ?

A. First, the corrup- Jam. 1. 14,
tion of nature, called 15.
originall sin, derived by Gal. 5. 19,
continuall descent from Col. 3. 9, 10
Father to Son; where-
with all the powers of
the soul and body are
infected, and that in all
men equally: and then
actuell sin, arising from
hence. D 4 *Q. Shew*

Q. Shew how the principall powers of the soule are defiled by this corruption of our nature ?

A. First, the understanding is blinded with ignorance and infidelity. Secondly, the memory is prone to forget the good things which the understanding hath conceived. Thirdly, the Will is disobedient to the will of **G**od understood and remembred by us, (the freedome of holinesse, which it had at the first, being now lost) and is wholly bent to sinne. Fourthly,

Fourthly, the affections are ready to overrule the Will, and are subject to all disorder. Lastly, the Conscience Tit. i. 15. it selfe is distempered and polluted.

Q. In what sort is the Conscience thus distempered?

A. The duties thereof being two especially, to give direction in Rom. 2. 15. things to be done, and 2 Cor. 1. 12. to give both witnesse John 8. 9. and judgment in things done : for the first, it sometimes giveth no direction at all, and thereupon maketh a

D 5

man

Rom. 14. 23 man to sin in doing of
an action otherwise
good and lawfull;
sometimes it giveth a
direction, but a wrong
one, and so becommeth
Gal. 1. 4. a blind guide, forbid-
1 Chro. 13. ding to do things which
2. John 16. 2. God alloweth, and
commanding to doe
things which God for-
biddeth. For the se-
cond, it sometimes gi-
veth no judgement at
all, not checking the of-
fender as it should,
but being benumbed
and as it were seared
with an hot iron. It
sometimes giveth judg-
ment,

ment; but falsely; condemning where it ^{Col. 2. 21,} should excuse, and ex- ^{22.} cusing where it should ^{Rom. 7. 9.} condemne; thereby filling the mind with false feares, or feeding it with vaine comforts: and sometimes giveth true judgement, but uncomfortable and fear- ^{John 8. 9.} full; tormenting the ^{1 Job. 3. 20.} guilty soule as it were ^{Pro. 28. 1.} with the flashes of hel- ^{Acts 24. 26.} fire.

Q. what are the kinds of actuall sin?

A. Such as are either ^{Jam. 1. 14,} *inward in the thoughts* ^{15.} *of the mind and lusts of* ^{Eph. 2, 3.} *the* ^{Mat. 5. 28.}

& 12.34.& the heart ; or outward;
 15.19.& in word or deed: wher-
 25.42.
 Eph.1.16,17 by those things are
 Rom.7.12. done which should be
 omitted , and those
 things omitted which
 should be done.

*Q. what is the death
 which all men are subject
 unto, by reason of these
 sins ?*

Gal.7.10. *A. The curse of God*
 Deu.28.15, both upon the things
 16. &c.
 Psal.109.9, that belong unto them
 10, 11, 12, (such as are their Wife
 &c.
 Prov.10.7. and Children, honour,
 possessions, use of Gods
 Creatures,&c.)and up-
 on their own persons,
 in life and death.

Q. what

Q. What are the curses they are subject to in this life?

A. All temporal calamities both in body (which is subject unto infinite miseries) and in soule, which is plagued sometime with madnesse, sometime with the terrour of a guilty Conscience, sometimes with a benumbed and seared Conscience, sometime with hardnes of heart, which cannot repent; and finally, a spirituall slavery under the power of the World and

Deut. 28.

21, 22, &c.

Levit. 26.

16, 17, &c.

John. 5. 14.

Deut. 28. 28,

65, 66, 67.

Psal. 69. 22.

1 Joh. 2. 16.

Eph. 2. 2.

Col. 1. 13.

2 Cor. 4. 4.

and the Devill.

Q. What is the death that followeth this miserable life?

Heb. 2. 14,

15. & 9. 27.

Rev. 6. 8.

Luk. 16. 23,

24. & c.

Rev. 21. 8.

2 Thes. 1. 9.

A. First, a separation of the soul from the body: and then, an everlasting separation of the whole man from the presence of God, with unspeakable torments in hell-fire, never to be ended.

Q. If all mankind be subject to this damnation; how then shall any man be saved?

Rom. 3. 19,

20. & 8. 3.

Gal. 2. 16.

& 3. 10, 21,

22.

A. Surely by this first Covenant of the Law, no flesh can be saved;

ved ; but every one ^{Eph. 2. 3,}
must receive in himself ^{4. 5.}
the sentence of con-
demnation ; yet the
Lord, being a God of ^{Hos. 2. 18,}
mercy, hath not left us ^{19.}
here ; but entred into a ^{Rom. 10. 5,}
second Covenant with ^{6. 9.}
mankind. ^{Gal. 3. 10,}
^{13, 14.}

*Q. What is this second
Covenant ?*

A. The Gospell, or ^{Gal. 3. 11,}
the Covenant of grace ; ^{17, 22.}
whereby God promi- ^{John 1. 12,}
seth everlasting life un- ^{Rom. 5. 17.}
to man, upon condition ^{Eph. 2. 13,}
that he be reconciled ^{14.}
unto him in Christ: for
as the condition of the
first, was the continu-
ance

Rom. 3. 21.
22. & 10. 3.
Phil. 3. 9.

ance of that righteousness which was to be found in mans own person: so the condition of the second, is the obtaining of that righteousness which is without himselfe; even the righteousness of God which is by faith in the Mediator Jesus Christ.

Q. what are we to consider in Christ our Mediator?

A. Two things: his Nature and his Office.

Q. How many natures be there in Christ?

A. Two; the God-head,

head, and the Manhood : remaining still distinct in their substance, properties and actions.

Q. How many persons hath he ?

A. Only one ; which is the person of the Son of God : for the second person in the Trinity took upon him, not the person but the nature of man ; to wit, a body and a reasonable soule : which do not subsist alone, (as we see in all other men) but are wholly sustained in the person of the Son of God.

Q. What

Q. what is the use of this wonderfull union of the two Natures in one Person?

A. Our nature being received into the union of the Person of the Son of God; the sufferings and the obedience which is performed became of infinite value, as being the sufferings and the obedience of him who was God, equall with the Father.

Q. what is the Office of Christ?

1 Tim. 2. 5. A. To be a Mediator betwixt God and Man.

Q. what

Q. What part of his office did he exercise in things concerning God?

A. His Priesthood.

Q. What are the parts of his Priestly office?

Heb. 2 17.
& 5. 1, & 7.
24.

A. The satisfaction of Gods justice, and his intercession.

Q. What is required of Christ for the satisfaction of Gods justice?

A. The paying of the price which was due for the breach of the Law committed by mankind; and the performance of that righteousness, which man by the Law was bound unto,

unto, but is now unable to accomplish.

Q. How was Christ to pay the price which was due for the sin of mankind?

Zach. 13. 7.
Phil. 2. 7, 8.
Gal. 4. 4.

A. By that wonderful humiliation, whereby he that was equall with God, made himselfe of no reputation, and became obedient unto the death; sustaining, both in body and soule, the curse that was due to the transgression of the Law.

Q. What righteousness was there required of Christ in our behalf?

A. Both

A. Both *originall*, which he had from his conception (being conceived by the Holy Ghost, in all purenesse and holiness of nature:) and *actual*; which he performed by yielding perfect obedience, in the whole course of his life, unto all the precepts of Gods Law.

Q. *What is the Intercession of Christ?*

A. That part of his *Heb. 7.25.*
Priesthood, whereby *& 9.24.*
he maketh request unto *Rom. 8.34.*
his Father for us, and *John. 17.*
presenteth unto him *20, 24.*
both our persons, and *Exod. 28.*
38.
our *1 Pet. 2.5.*

our imperfect Obedience; making both of them (howsoever in themselves polluted) by the merit of his satisfaction, to be acceptable in Gods sight.

Q. Thus much of that part of the Office of the Mediatour which is exercised in things concerning God: how doth he exercise his Office in things concerning Man?

Rom. 5. 15.

17. 19.

Iohn 5. 21.

& 17. 2, 6.

Luk. 4. 18.

A. By communicating unto man that grace and redemption which he hath purchased from his Father.

Q. What parts of his Office

Office doth he exercise here?

A. His Prophetical and Kingly office.

Q. What is his Prophetical office?

A. That whereby he informeth us of the benefits of our redemption, and revealeth the whole will of his Father unto us; both by the outward meanes which he hath provided for the instruction of his Church, and by the inward enlightning of our minds by his holy spirit.

Deu. 18. 18.
John 1. 18.
& 6. 26.
Esa. 61. 1, 2.
Heb. 1. 2.
& 3. 1, 2.
Mat. 23. 10.
Luk. 24. 45.
Act. 16. 14.
1 Cor. 2.
10, 11, 12.

Q. What is his Kingly Office?

A. That

Psal. 2. 6, 8, 9. *A.* That whereby he ruleth his *Subjects*, and confoundeth all his *Enemies*.
 Joh. 18. 36, 37. Eph. 1. 20, 21, 22, & 5. 23, 24. Mat. 22. 3, 7, 13. Luk. 19. 14, 15, 27. Psal. 110. 1, 2. 1 Cor. 15. 25.

Q. How doth he rule his *Subjects*?

1 Cor. 15. 45. *A.* By making the Redemption, which he hath wrought, effectual in the Elect: calling those, whom by his Prophetickall office he hath taught, to embrace the benefits offered unto them; and governing them being called; both by these outward ordinances which he hath instituted

instituted in his Church, ^{2 Cor. 13. 14.}
and by the inward operation of his blessed spirit. ^{Rom. 14. 17. 1 Cor. 12. 3, 4, 5.}

Q. Having thus declared the Natures and Offices of Christ, the Mediatour of the new Covenant: What are you to consider in the condition of mankind which hold by him?

A. Two things: the participation of the grace of Christ, effectually communicated by the operation of Gods spirit unto the Catholick Church, which is the Body and Spouse of
E Christ,

Christ, out of which there is no salvation; and the outward means ordained for the offering and effecting of the same vouchsafed unto the visible Churches.

Q. How is the grace of Christ effectually communicated to the Elect, of whom the Catholick Church doth consist?

A. By that wonderful Union, whereby Christ and his Church are made one: so that all the Elect, being ingrafted into him, grow up together into one mysticall body, where

Joh. 17. 21,
22, 23.

1 Cor. 12.

13.

Eph. 5. 29,

30.

Joh. 15. 1, 2,

4, 5.

Rom. 6. 5.

Eph. 4. 15,

16.

Col. 1. 18.

& 2. 19.

fits

Ch

and

C

of atio

of he is the head.

Q. what is the bond of this union ?

A. The communion of Gods spirit: which being derived from the Man Christ Jesus unto all the Elect, as from the Head unto the Members, giveth unto them spirituall life, and maketh them partakers of Christ with all his benefits.

I Cor. 12.
13.
I Joh. 3. 24.
Rom. 5. 5.
& 8. 9.
Eph. 2. 22.
Phil. 2. 1.

Q. what are the benefits which arise to Gods Children from hence ?

A. Reconciliation and Sanctification.

I Cor. 6. 1.
I Pet. 1. 2.
2 Pet. 1. 3, 4

Q. what is Reconciliation ? E 2 *A.* That

Col. 7. 20,

21, 22.

Rom. 5. 10.

Eph. 2. 16.

A. That grace, where-
by we are freed from
Gods curse, and resto-
red unto his favour.

Q. What are the bran-
ches of this Reconciliati-
on?

Gal. 4. 5, 6.

A. Justification and
Adoption.

Q. What is Justificati-
on?

Gal. 3. 8,

13, 14.

2 Cor. 5. 21

Rom. 4. 25.

A. That grace, where-
by we are freed from
the guilt of sin, and ac-
counted righteous in
Christ Jesus our Re-
deemer.

Q. How then must sin-
full man look to be justifi-
ed in the sight of God?

A. By

A. By the mercy of God alone, whereby he freely bestoweth his Son upon him: whereupon the sinner being possessed of Jesus Christ, obtaineth of God remission of sins, and imputation of righteousness.

Rom. 3. 24.

25, 26, 28.

& 5. 15, 16,

17, 19.

Eph. 2. 8, 9.

Esa. 9. 6.

Gal. 2. 15.

Phil. 3. 8, 9.

Rev. 1. 5.

Col. 1. 14,

21, 22. &

2. 13.

Act. 13. 38,

39.

Q. What is Adoption?

A. That grace, whereby we are not only made friends with God, but also his Sons and heires with Christ.

Rom. 8.

15, 17.

Gal. 3. 26.

& 4. 6, 7.

Eph. 1. 5.

Q. What is Sanctification?

A. That grace whereby we are freed from

the bondage of sin remaining in us, and restored unto the freedom of righteousness.

Q. What be the parts of Sanctification?

Gal. 5, 24,

25.

Eph. 4, 22,

27.

Rom. 6, 2,

3, 4, 5.

Col. 2, 12.

A. Mortification, whereby our naturall corruption is subdued; and Vivification or quickning, whereby inherent holinesse is renewed in us.

Q. Is there no distinction to be made among them that thus receive Christ?

A. Yes: for some are not capable of knowledge; as Infants, and such

such as we term naturals : other some are of discretion. In the former sort, we are not to proceed further then Gods election, and the secret operation of the Holy Ghost. In the other there is required a lively faith, bringing forth fruit of true Holinesse.

A&S 2 39.

1 Cor. 7. 14.

& 12. 13.

Eph. 3. 17.

1 Thes. 1 3.

Tir. 3 8.

1 Tim. 1. 5.

2 Pct. 1. 5.

A&S. 15. 9.

Q. Is it in mans power to attain this Faith and Holinesse?

A. No : but God worketh them in his children, according to that measure which he in his wisdom seeth fit.

Phil. 1. 6.

& 2. 13.

1 Cor. 2.

12, 14.

Col. 2. 12.

13.

2 Cor. 3. 5.

2 Tim. 2. 25. Jer. 31. 18. 2 Pct. 1. 3, 4. Eph. 3. 2.

E 4

Q. What

Q. What do you understand by Faith?

A. A gift of God,
 Eph. 2. 8. whereby a man being
 Heb. 11. 1, 2, 3, &c. perswaded not only of
 Col. 2. 7. 12. the truth of Gods
 Eph. 3. 12, 17. word in generall, but
 John 1. 12. also of the promises of
 & 6. 35. the Gospell in particu-
 Gal. 2. 16, 20. lar, applieth Christ,
 Phil. 3. 8, 9. with all his benefits,
 1 Tim. 1. 16. unto the comfort of his
 Heb. 10. 22, 23. own soule.
 2 Cor. 13. 5

Q. How are we said to be justified by faith?

A. Not as though we were just for the worthinesse of this vertue, (for in such a respect Christ alone is our righte-

righteousnesse;) but because faith, and faith only, is the instrument fit to apprehend & receive (not to work or procure) our justification, and so to knit us unto Christ, that we may be made partakers of all his benefits.

Q. what is that Holinesse, which accompanieth this justifying faith?

A. A gift of God, Rom. 8. 12.
1 Joh. 3. 9.
2 Pet. 1. 4.
Tit. 2. 12.
Gal. 6. 15. whereby the heart of the beleever is withdrawn from evill, and converted unto newness of life.

Q. Wherein doth this

E 5

Holi-

Holiness shew it selfe ?

A. First, in unfained Repentance ; and then in sincere Obedience springing from the same.

Q. what are the parts of Repentance ?

2 Cor. 7.
10, 11.
Jer. 31.
18, 19.

Act. 11. 23.
& 26, 30.

A. Two. A true griefe wrought in the heart of the believer, for offending so gracious a God by his former transgressions. And a conversion unto God againe, with full purpose of heart ever after to cleave unto him, and to refrain from that which shall be dis-
pleasing

pleasing in his sight.

Q. what is the direction of that Obedience which God requireth of Man?

A. The morall Law: whereof the ten Commandements are an abridgement.

Q. what is the summe of the Law?

A. Love?

Rom. 13.8.

Q. what be the parts thereof?

1 Tim. 1.5.

Col. 3.14.

A. The love which we owe unto God, commanded in the first; and the love which we owe unto our Neighbour, commanded in the second Table. *Q. How*

Mat. 22. 37,

38, 39, 40.

Mar. 12. 30,

31, 33.

Q. How do you distinguish the foure Commandements which belong unto the first Table ?

A. They do either respect the conforming of the inward powers of the soule to the acknowledgement of the true God, as the first Commandement ; or the holy use of the outward means of Gods worship, as the three following.

Q. What are the duties which concerne the outward means of Gods worship ?

*A. They are either
such*

such as are to be performed every day, as occasion shall require; or such as are appointed for a certain day.

Q. What Commandments do belong unto the first kind?

A. The Second, concerning the solemne worship of Religion; and the Third, concerning that respect which we are to have of Gods honour in the common carriage of our life.

Q. What Commandment belongeth to the second kind?

A. The Fourth; enjoining

joining the special sanctification of the Sabbath day.

Q. How do you distinguish the six Commandments, belonging to the Second Table?

A. The first five do order such actions as are joined with consent of the mind at least: the last respecteth the first motions that arise in the heart, before any consent is given.

Q. What are the duties appertaining to the first kind?

A. They are either due

due unto certain persons in regard of some speciall bond ; or unto all men in generall, by a common right : the first sort is set down in the fifth Commandement : the other in the four next.

Q. What is the outward means whereby the Gospell is offered unto mankind ?

A. The Ministry of the Gospel ; which is exercised in the visible Church of Christ.

Q. Of whom doth the visible Church consist ?

A. Of publike Officers,

Rev. 1.20. cers, ordained to be mi-
 Phil. 1.1. nisters of Christ and
 A&T. 20.17, disposers of heavenly
 28. things, according to the
 1 Pet. 5.1, prescript of the Lord:
 2, 3. and the rest of the
 1 Tim. 5. Saints, who with obe-
 12, 13. dience are to subject
 Rom. 12. themselves unto the Or-
 7, 8. dinances of God.
 1 Cor. 4.1.
 Heb. 13.17,
 24.

Q. What are the parts of the outward ministry?

A. The administration of the Word, and of the Ordinances annexed thereunto; which are especially Sacraments and Censures.

Q. What is the word?

A. That part of the outward

outward ministry, ^{2 Chro. 17. 7, 8, 9.}
 which consisteth in the ^{Act. 2. 40,}
 delivery of Doctrine: ^{41. & 11.}
 and this is the ordinary ^{20, 26.}
 instrument which God ^{1 Cor. 3. 5.}
 useth in begetting ^{Rom. 10. 17}
 Faith. ^{Eph. 1. 13.}

*Q. What order is there
 used in the delivery of the
 word for the begetting of
 Faith?*

A. First, the Cove- ^{Rom. 3. 19.}
 nant of the Law is ur- ^{& 7. 9, 10.}
 ged, to make sin and the ^{Gal. 3. 22,}
 punishment thereof ^{23.}
 known: whereupon the ^{Act. 2. 37. |}
 stinging of conscience ^{Mt. 15. 24.}
 pricketh the heart with a ^{Pla. 32. 4, 5.}
 sense of Gods wrath, ^{Luk. 15. 17,}
 and maketh man utter- ^{18, 19.}
 ly

Mat. 11. 28.

Gal. 2. 19,

20.

Heb. 4. 16.

Hos. 14. 2, 3.

Rom. 8. 15.

ly to despaire of any
ability in himsele to
obtaine everlasting life.

After this preparation,
the promises of the
Gospell are propoun-
ded : whereupon the
sinner conceiving hope
of pardon, sueth unto
God for mercy, and
particularly applieth
unto his own soule
those comfortable pro-
mises ; and hath
wrought in him, by the
spirit of God an earnest
desire at the least to be-
leeve and repent.

*Q. what is a Sacra-
ment ?*

A. A

A. A visible signe, 1 Cor. 10. 1, 2, 16.
ordained by God to be Gen. 17. 10,
a seal for confirmation 11.
of the promises of the Deut. 30. 6.
Gospell, unto those Mat. 3. 11.
who perform the con- 1 Pet. 3. 21.
ditions required in the Col. 2. 11,
same. 12, 13.
Act. 2. 41,

Q. *How is this done*
by a Sacrament? 42.
Rom. 4. 11.

A. By a fit similitude
between the signe and
the thing signified, the
benefit of the **Gospell**
is represented unto the
eie, and the assurance
of enjoying the same
confirmed to such as
are within the Cove-
nant. Wherefore as the
preach-

preaching of the Word is the ordinary meanes of begetting faith ; so both it, and the holy use of the Sacraments, be the instruments of the Holy Ghost to increase and confirm the same.

Q. How many kinds of Sacraments be there?

1 Cor. 10. 1, 2, 3, 4. Exo. 12. 48. *A. Two: the first of our Admission into the Church: the second of our Preservation and nourishment therein; to assure us of our continuall increase in Christ. In which respect, the former is once only; the latter often*
to

to be administred.

Q. What do you understand by Censures ?

A. The order which Mat. 18. 17, 18.
God hath appointed 1 Cor. 5. 4, 5.
for the confirmation of
the threatnings of the
Gospell against the dis-
obedient.

*Q. How are these Cen-
sures exercised ?*

A. First, by word a- Mat. 18. 15, 16, 17, 18.
lone, in Admonition. 2 Thes. 3. 14
Secondly, by inflicting 1 Cor. 5. 4,
a penalty : either by 5, 11, 13.
shutting up the offen- 2 Cor. 2.
der in the Lords prison, 6, 7, 8.
till such time as he 1 Tim. 1. 20
sheweth tokens of re- Joh. 9. 22.
pentance; or by cutting 1 Cor. 16. 22.
off

off the rotten member
from the rest of the
body.

*Q. Hath this admini-
stration of the Gospel been
alwaies after the same
manner?*

*A. For substance it
hath alwaies been the
same: but in regard of
the manner proper to
certaine times, it is di-
stinguished into two
kinds; the old and the
new.*
Heb. 11. 2, 13. & 13. 8.
Act. 10. 43. & 15. 11. & 26. 6, 7.
Luk. 16. 16. John 1. 17, 18.
Heb. 1. 1, 2. & 8. 8, 9.
10, 13. & 9. 10, 11. 2 Cor. 3. 6, 7, 8.

*Q. What call you the
old Ministry?*

*A. That which was
delivered unto the Fa-
thers:*
Heb. 1. 1. & 9. 10.
Act. 7. 44.

thers : which was to ^{2 Cor. 3.7,}
continue untill the ful-^{II.}
nesse of time, wherein
by the comming of
Christ it was to be re-
formed.

*Q. what were the
properties of this Mini-
stery?*

A. First, the Com-
mandements of the
Law were more large-
ly, and the promises of
Christ more sparingly
and darkly propoun-
ded: these latter being
so much the more ge-
nerally and obscurely
delivered, as the mani-
festing of them was
further

Mal. 4.4, 5.
Jer. 31. 31,
32, 33.
Heb. 11. 13;
2 Cor. 3.
13, 18.

Heb. 8, 9, further off. Secondly,
 13. & 9. 1, the promises of things
 8, 9, 10. to come were shadow-
 2 Cor. 3. ed with a multitude of
 11, 13. Types and Figures;
 Gal. 4. 3, 4. which when the truth
 Col. 2. 16, should be exhibited,
 17. were to vanish away.

*Q. What were the
 chiefe States and Peri-
 ods of this old Ministe-
 ry?*

*A. The first from
 Adam to Abraham; the
 second from Abraham
 to Christ.*

*Q. What were the
 speciall properties of the
 latter of these two Peri-
 ods?*

A. First,

A. First, it was more especially restrained unto a certaine Family and Nation. Secondly, it had joined with it a solemne repetition and declaration of the first Covenant of the Law. Thirdly, besides the Ceremonies (which were greatly enlarged under Moses) it had Sacraments also added unto it.

Q. What were the ordinary Sacraments of this Ministry?

A. The Sacrament of Admission into the Church was Circumcision.

Luk. 1. 54.

19. 29. Ps. 147.

13. 20.

Rom. 9. 4.

& 13. 17.

Deu. 4. 1. 6.

7. 8. 37. &

7. 6. 7. 48. &

14. 2. & 26.

18. 19.

John 1. 17.

Ex. 24. 7. 8.

Deur. 4. 12.

13. & 5. 2. 9.

& 26. 27.

Rom. 10. 5.

Act. 7. 44.

45. 46. 47.

Heb. 9. 1.

2. 3.

Exo. 12. 48.

Joh. 7. 22.

Gen. 17.

9. 10.

Rom. 2. 28, 29. & 4. 11. Col. 2. 11. Deut. 30. 6, 7, 8. sion, instituted in the daies of *Abraham*: the other of continuall Preservation and nourishment was the Pas-

Ex. 12. 3, 4. Num. 9. 11, 12. chall Lamb, instituted in the time of *Moses*.

Deut. 16. 2. 1 Cor. 5. 7, 8. 1 Pet. 1. 19.

Q. What is the New administration of the Gospel?

Joh. 1. 17. Heb. 1. 2. & 2. 3, 4. & 3. 5, 6, & 12. 27, 26, 27, 28. *A. That which was delivered unto us by Christ: which is to continue unto the end of the World.*

2 Cor. 3. 11

Q. What are the properties thereof?

Esa. 54. 1, 2, 2. & 60. 4, 5. 65. 1. *A. First it is indifferently propounded unto*

to all people, whether they be Jews or Gentiles; and in that respect it is Catholike or Universall. Secondly, it is full of grace and truth, bringing joyfull tidings unto mankind, that whatsoever was formerly promised of Christ, is now performed: and so, instead of the ancient types and shadowes, exhibiteth the things themselves; with a large and clear declaration of all the benefits of the Gospell.

Q. What be the principal points of the Word

E 2 of

& 66, 12,
19, 20.
Joh. 10. 16,
Rom. 10,
& 11.
Col. 1. 5, 6.
Eph. 3. 3, 6,
8.
John 1. 17.
Rom 1. 1,
2, 3.
1 Pet 1. 10,
11, 12.
1 Cor. 1.
23, 24. & 13.
9, 16.
2 Cor. 3. 14.
13, 14, 18.

of this Ministry?

Rom. i. 1, 2. A. That Christ our
 3. Saviour (whom God
 Joh. i. 14, by his Prophets had
 45. & 19. promised to send into
 28, 39. the World) is come in
 Heb. 9. 12. the flesh, and hath ac-
 26, 28. complished the work
 1 Tim. 3. 16. of our redemption.
 Luk. 1. 35. That he was conceived
 Mat. 1. 18, by the Holy Ghost,
 19, 21, 22, borne of the Virgin
 23. Mary, suffered under
 Mat. 17. 2, Pontius Pilate, was cru-
 26. cified and died upon
 the Crosse. That the
 Mat. 12. 40. Body and Soule being
 & 27. 59. thus separated, his body
 60. was laid in the grave,
 Joh. 19. 40, and remained under the
 41, 72. power
 Rom. 6. 9.
 Luk. 23.
 43-46.

power of Death: and
his soule went into the
place appointed for the
souls of the righteous;
namely Paradise, the
seat of the Blessed.

That the third day, bo-
dy and soule being joi-
ned together again, he
rose from the dead, and
afterwards ascended
up into heaven: where
he sitteth at the right
hand of his Father, un-
till such time as from
thence he shal come un-
to the last judgement.

Mat. 16. 28.
1 Cor. 15. 4.
2 Tim. 2. 8.
Mar. 16. 19
Act. 1. 2, 9.
10, 11.
Eph. 4. 10.
Heb. 1. 3.
2 Tim. 4. 1.

*Q. what are the Sacra-
ments of this Ministry?*

*A. The Sacrament of
Admis-*

Admission into the Church is Baptisme; which sealeth unto us our spirituall Birth: the other sacrament of our continual Preservation is the Lords Supper; which sealeth unto us our continuall nourishment.

Q. After the end of this life, what is to be looked for in the world to come?

A. A twofold Judgement: the one Particular, upon the soule of every man at the time of his Death; the other Generall, upon the souls and

and bodies of all men
together at the time of
their Resurrection.

*[The particulars which
concern the two Sacra-
ments, and the twofold
Judgement in the World
to come, is to be supplied
out of the latter end of
the former summe.]*

FINIS.

